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SEVENTY-TWO MODES OF EXPOSITION.

"EACH verse of the Bible has seventy-two explanations, one for each of the peoples of the earth." Thus says the latest book of Lagarde, (*Mittheilungen*, Vol. IV., p. 350). By this he means to indicate forcibly that "Biblical history can be viewed and elucidated from all different sides." I do not know whether he intends to make a direct reference to the "seventy modes of interpretation" of Jewish literature. This does not seem to be the case, otherwise he would not have spoken of "seventy-two explanations." However, it may in passing be mentioned that the *לחורר שבעים פנים*, "the seventy modes of exposition of the Torah," which is the classical expression for the many senses that may be attributed to the words of Holy Writ, actually correspond to the "seventy nations"; for tracing back this sentiment of the seventy explanations, we find it connected with the old Agadic idea that at the revelation on Sinai every word that issued from the mouth of God was divided into the seventy languages—a thoughtful condensation of the idea that the revelation from of old was destined for all the peoples of the earth. See my remarks upon this subject in my work, "The Introduction of Ibn Ezra to his Commentary on the Pentateuch" (1876), p. 76; also in *Stade's Zeitschrift für die Alttest. Wissenschaft*, Vol. XI., p. 67; *Révue des Etudes Juives*, Vol. XXII., p. 35.

IN JEWISH QUARTERLY REVIEW, IV. 164, line 10 from below, *אלעקל ואלמעקל ואל עאקל* is an allusion to the explanations, given in Maimuni's *More Nebuchim* I. 68. Munk translates the three words by "l'intellect, l'intelligent, et l'intelligible."

Budapest, November, 1891.

W. BACHER.

A LETTER FROM THE COMMUNITY OF PESARO TO
DON JOSEPH NASSI.

WHEN Michele Ghislieri, Cardinal of Alessandria, and hence styled by Gedaliah ibn Jachia, Alessandrino, ascended St. Peter's Throne, after Pius IV.'s death, and assumed the title Pius V., the devotees of the church burst forth in the joyful acclaim "God has restored to us Paul IV."¹ The unhappy Jewish citizens of the Papal States might have repeated the same words, but as a cry of terror. Hardly had they recovered, during the short and mild rule of Pius IV., from the terrible sufferings they had endured under the rule of the gloomy Theatine monk, Paul Caraffa, than their miseries recommenced with the election of Pius V.

¹ Ranke's *Popes*, I. 230.